Purity of Body & Soul

Adopting Positive Characteristics
Leads to Peace of Mind

Purity of Body & Soul

ShaykhPod Books

Published by ShaykhPod Books, 2025

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First edition. July 1, 2025.

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some aspects of obtaining Purity of Body and Soul. This discussion is based on Chapter 4 An Nisa, Verses 43-57 of the Holy Quran:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of ritual impurity, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way? And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper. Among the people of the book are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rāʿinā," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few. O you who were given the Scripture, believe in what We have sent down [the Holy Quran] confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the matter [decree] of Allah accomplished. Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin. Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to

them, [even] as much as a thread [inside a date seed]. Look how they invent about Allah untruth, and sufficient is that as a manifest sin. Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way." Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed. Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. And some among them [people of the book] believed in it, and some among them were averse to it. And sufficient is Hell as a blaze. Indeed, those who disbelieve in Our signs - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise. But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade."

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Purity of Body & Soul

Chapter 4 – An Nisa, Verses 43-57

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ
أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡ
إِنَّ ٱللَّهَ كَانَ عَفُوّٗا غَفُورًا ﴿٤٣﴾

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يَشۡتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ ٱلسَّبِيلَ ﴿٤٤﴾

وَٱللَّهُ أَعۡلَمُ بِأَعۡدَآئِكُمۡ وَكَفَىٰ بِٱللَّهِ وَلِيّٗا وَكَفَىٰ بِٱللَّهِ نَصِيرٗا ﴿٤٥﴾

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ
مُسۡمَعٖ وَرَٰعِنَا لَيَّۢا بِأَلۡسِنَتِهِمۡ وَطَعۡنٗا فِي ٱلدِّينِ وَلَوۡ أَنَّهُمۡ قَالُواْ سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنظُرۡنَا
لَكَانَ خَيۡرٗا لَّهُمۡ وَأَقۡوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ﴿٤٦﴾

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا مُصَدِّقٗا لِّمَا مَعَكُم مِّن قَبۡلِ أَن نَّطۡمِسَ
وُجُوهٗا فَنَرُدَّهَا عَلَىٰٓ أَدۡبَارِهَآ أَوۡ نَلۡعَنَهُمۡ كَمَا لَعَنَّآ أَصۡحَٰبَ ٱلسَّبۡتِ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولًا ﴿٤٧﴾

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظۡلَمُونَ فَتِيلًا ﴿٤٩﴾

ٱنظُرۡ كَيۡفَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَكَفَىٰ بِهِۦٓ إِثۡمًا مُّبِينًا ﴿٥٠﴾

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُؤۡمِنُونَ بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَٰٓؤُلَآءِ أَهۡدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْ سَبِيلًا ﴿٥١﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ وَمَن يَلۡعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

أَمۡ لَهُمۡ نَصِيبٞ مِّنَ ٱلۡمُلۡكِ فَإِذٗا لَّا يُؤۡتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

أَمۡ يَحۡسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ فَقَدۡ ءَاتَيۡنَآ ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَءَاتَيۡنَٰهُم مُّلۡكًا عَظِيمًا ﴿٥٤﴾

فَمِنۡهُم مَّنۡ ءَامَنَ بِهِۦ وَمِنۡهُم مَّن صَدَّ عَنۡهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ٥٧

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah [ritual impurity], except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rāʿinā," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

O you who were given the Scripture, believe in what We have sent down [the Holy Quran] confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the matter [decree] of Allah accomplished.

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and ṭāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way."

Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.

Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

And some among them [people of the book] believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

Indeed, those who disbelieve in Our signs - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, calls upon the believers to appreciate the negative effects of alcohol so that they could avoid it out of their own choice, as it had not been prohibited at this stage of divine revelation. Chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

This command was later abrogated by another verse which prohibited intoxicants.

Abrogation is the process by which one command or prohibition after some time is replaced by another command or prohibition.

Allah, the Exalted, employed this technique in order to make the transition from a non-Muslim to a strong Muslim easier for a person. If all the final commands and prohibitions were put into full affect in one go this process becomes difficult. This is the reason why alcohol was not forbidden immediately in Islam, as giving it up in one instant would have been difficult for most people who drank it. Instead it was prohibited in stages. Chapter 2 Al Baqarah, verse 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

This process is also adopted by medical doctors who do not prescribe the full doses of medicines straight way and instead build up the dose over time so that they patients adapt to them in a positive way. This strategy was in fact a great blessing and mercy from Allah, the Exalted, as countless people who accepted Islam would have rejected it if all the final commands and prohibitions were revealed in one go at the

beginning of revelation. As indicated by the final part of this verse even though Allah, the Exalted, undoubtedly has the authority to do this yet He chose the path of ease and mercy for the people.

Chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

Inviting the muslims to reflect for themselves over the negative effects of alcohol before prohibiting it indicates that Islam is a religion of thinking and not blind imitation. The one who thinks about the things in this world and the experiences they face and constantly judges whether these things lead to peace of mind or not, will appreciate the steps they should take in this world and the steps they should avoid taking. In addition, thinking for oneself involves studying the clear proofs and evidences which indicate the truthfulness of Islam within Islamic teachings will lead one to strong faith. Strong faith is essential for staying steadfast in obeying Allah, the Exalted, no matter the circumstances—whether in times of ease or hardship. One cultivates strong faith by learning about and acting upon the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings reveal that sincere obedience to Allah, the Exalted, fosters peace of mind in this life and in the next. Conversely, those who neglect Islamic teachings will obtain weak faith. Such individuals will easily yield to their desires, failing to recognize that relinquishing those desires in favor of the obedience of Allah, the Exalted, ultimately leads to peace of mind in both worlds. Therefore, it is crucial to build certainty in one's faith through the acquisition of Islamic

knowledge and its application, ensuring a consistent commitment to obeying Allah, the Exalted. This journey involves correctly utilizing the blessings one has been granted, as indicated in Islamic teachings. By doing so, one can achieve a sense of peace and harmony in both their mental and physical states and it encourages them to correctly place everyone and everything within their life.

Chapter 4 An Nisa, verse 43:

"*O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of ritual impurity, except those passing through [a place of prayer], until you have washed [your whole body]…"*

This verse indicates that men should be offering their prayers at a Mosque with the congregation. The Holy Quran indicates the importance of offering the obligatory prayers with congregation at a Mosque. Chapter 2 Al Baqarah, verse 43:

"…and bow with those who bow [in worship and obedience]."

Due to the teachings in this verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, many respected scholars have deemed congregational prayer obligatory for Muslim men.

For instance, a Hadith recorded in Sunan Abu Dawud, number 550, warns that Muslims who neglect their obligatory prayers in congregation at the Mosque were viewed as hypocrites by the Companions, may Allah be pleased with them. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, even warned of severe consequences, stating that he would consider burning the homes of men who missed their prayers at the Mosque without a valid reason. This is corroborated in a Hadith found in Sahih Muslim, number 1482. It is therefore essential for those capable of fulfilling this significant obligation to do so and not deceive themselves by thinking that performing other good deeds—like assisting with household chores—is a substitute. While supporting family is indeed favored, as indicated in a Hadith found in Sahih Bukhari, number 676, it is vital to maintain the correct prioritization of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and not alter their importance based on personal wishes. Those who do so are veering away from his teachings and merely following their own inclinations, even amidst acts of righteousness. It is noteworthy that the same Hadith quoted earlier emphasizes that when the time for the obligatory prayer arrived, the Holy Prophet Muhammad, peace and blessings be upon him, would immediately go to the Mosque.

Chapter 4 An Nisa, verse 43:

"…*And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e. had sexual intercourse]…"*

One of the things one will notice when studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him, is that explicit things are not discussed directly and are instead hinted out indirectly out of modesty. Therefore, being modest is a tradition of Allah, the Exalted, according to His infinite status and one should adopt modesty according to their created level, just like the Holy Prophet Muhammad, peace and blessings be upon him, did.

In a Hadith recorded in Jami At Tirmidhi, number 2458, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that true modesty towards Allah, the Exalted, involves safeguarding the head and its contents, protecting the stomach and what it contains, and frequently contemplating death. He concluded by stating that those who wish to pursue the hereafter must forsake the adornments of the material world.

This Hadith illustrates that modesty transcends mere clothing; it permeates all aspects of one’s life. Protecting the head includes safeguarding the tongue, eyes, ears, and even one's thoughts from sinful and trivial pursuits. Avoiding trivial matters is crucial, as they often lead to regrets on Judgment Day and may serve as the first steps towards committing sins. Even if individuals think they can conceal their words and sights from others, they cannot hide these from Allah, the Exalted. Thus, protecting these body parts signifies genuine modesty. Additionally, guarding the stomach entails steering clear of unlawful wealth and food, as indulging in these can result in the rejection of one’s good deeds, as indicated in a Hadith from Sahih Muslim, number 2342. Just as one’s intentions form the inner foundation of Islam, the outward foundation of Islam lies in earning and using what is lawful.

Modesty before Allah, the Exalted, also involves a consistent remembrance of death. This remembrance is crucial as it inspires a

sincere commitment to obey Allah and avoid sins, given that one does not know when their death will come. It serves as a reminder that this life is not one's final abode and that they will, without fail, transition from it. Keeping this in mind encourages one to prepare for their ultimate destination—the hereafter. This preparation requires one to use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Conversely, those who shy away from reflecting on death will neglect to prepare for their unavoidable journey to the hereafter. Instead, they might focus all their efforts on seeking enjoyment and beautifying their lives in this world. This mindset can lead to forgetting Allah, the Exalted, and the importance of sincere obedience to Him, ultimately resulting in difficulties in both this life and the next. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Ultimately, showing humility towards Allah, the Exalted, means prioritizing the hereafter over the distractions of this material world. It is crucial to understand that this includes utilizing material resources to meet personal and dependent needs, while avoiding wastefulness, excess, and extravagance, as these traits are not favored by Allah, the Exalted. Chapter 7 Al Araf, verse 31:

"…and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

Focusing on the afterlife means using the blessings one has been granted correctly as outlined in Islamic teachings, rather than simply seeking to satisfy their personal desires. Those who adopt this approach will experience true peace and success, both in this life and in the hereafter, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life correctly. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As per usual, Allah, the Exalted, grants concessions for those unable to fulfil their obligatory duties, as Islam is a religion and way of life which is tailor made for the nature of humans and therefore respects their limitations and weaknesses. Chapter 4 An Nisa, verse 43:

"…*And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e. had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]…"*

As a result of these concessions, every person has the ability to fulfil their obligatory duties and even successfully overcome any tests they are subjected to in this world. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Therefore, people are left with no excuses if they fail to sincerely obey Allah, the Exalted. One must abandon the lazy attitude of claiming to trying their best when they are clearly not trying their best. If they were, they would undoubtedly complete all the things that are expected from them successfully. Therefore, a person must adopt the right attitude as they will be held accountable in both worlds and no excuses will be accepted from them.

As perfection is not demanded from people, whether they act on religious concessions or sincerely repent after failing to fulfil their duty, the door of forgiveness is always open, until the time of death. Chapter 4 An Nisa, verse 43:

“…Indeed, Allah is ever Pardoning and Forgiving.”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid

committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

After explaining an aspect of the divine code of conduct granted to mankind which leads them to peace of mind in both worlds, Allah, the Exalted, warns people not be deluded into following man-made codes of conduct which only lead to misguidance, stress, trouble and difficulties in both worlds. Chapter 4 An Nisa, verse 44:

“Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?”

Some scholars from the people of the book abandoned the divine code of conduct they were granted and intentionally misinterpreted and edited their divine teachings thereby fabricating their own code of conduct, for the sake of worldly gain, such as leadership and wealth. As they were only interested in fulfilling their worldly desires, like animals, they encouraged others to do the same, so that they would not be criticized for their behaviour, as everyone is behaving in the same manner. Chapter 4 An Nisa, verse 44:

“*Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it]…”*

Even though it cannot be edited, none the less, the Holy Quran can be misinterpreted in order to achieve worldly things, such as leadership and wealth. One must avoid following the footsteps of the scholars from the people of the book as it only leads to trouble in both worlds. The very worldly things one obtains in this manner will become a source of stress, trouble and misery for them in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. And as this person misguides others by misinterpreting the teachings of the Holy Quran, their sins will increase according to how many people follow their interpretations. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 4 An Nisa, verse 44:

"…*and wishing you would lose the way?"*

One can avoid being misguided by others by avoiding blindly imitating them. They must instead strive to assess each situation according to knowledge and evidence before they make a decision whether to act on something or not. Allah, the Exalted, has granted people common sense and intelligence for this reason. Even following Islamic teachings blindly has been criticised by Islam, as Allah, the Exalted, wants people to assess Islamic teachings with an open mind and follow it with understanding and insight. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

And chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

Therefore, one must avoid blindly imitating others, even if it is the popular opinion and instead use their common sense and intellect in order to assess each situation according to knowledge and evidence before they make a decision. The one who behaves in this manner is more likely to make the right decisions in both their religious and worldly matters.

In addition, Islam encourages individuals to master their desires and to utilize the blessings they have been granted correctly as outlined in Islamic teachings. This guidance aims to foster peace of mind in both this life and the hereafter. As a result, those who prioritize the pursuit of worldly pleasures often criticize Muslims striving to obey Allah, the Exalted. Chapter 4 An Nisa, verse 44:

“…*and wishing you would lose the way?”*

When someone chooses a different path from those around them, it can lead to feelings of insecurity about their own life choices. They may feel uneasy about correctly using the blessings they have been granted, especially when faced with criticism for their commitment to obeying Allah, the Exalted. Tragically, this negativity often originates from one's own family.

Moreover, society, influenced by social media, fashion, and prevailing cultural norms, tends to look down on those who strive to live in accordance with Islamic principles. This backlash is rooted in the concern that a true commitment to Islam could hinder their ability to gain wealth and influence. Industries that Islam critiques, like the alcohol and entertainment industry, actively work to deter people from embracing Islam and discourage Muslims from adhering to their faith. This is a key reason for the rampant negative portrayal of Islam across various platforms.

Ultimately, when someone commits to Islamic teachings, which advocate for self-control and proper use of the blessings they have been granted, those who prefer to pursue unchecked desires may feel threatened. This can lead to an attempt to dissuade others from embracing Islam or practicing its principles, aiming instead to promote a more hedonistic lifestyle. Specific aspects of Islam, like the dress code for women, are often singled out for criticism. It is easy to see that their objections stem from a deeper issue with Islam's message of self-discipline. For instance, they target the Islamic dress code while ignoring similar regulations in professions like law enforcement, military, healthcare, and education. This selective criticism reveals a weakness in their arguments. In reality, it is the contrast between Islamic values and their own lifestyle choices that makes them uncomfortable, prompting

them to offer unwarranted critiques of Islam. Chapter 4 An Nisa, verse 44:

"…*and wishing you would lose the way?"*

As Allah, the Exalted, alone knows all things, including the tricks of the enemies of Islam, He gives the key to right guidance and avoiding being misguided by others. Chapter 4 An Nisa, verse 44:

"And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper."

Divine protection from misguidance will only be granted to the one who sincerely obeys Allah, the Exalted. This involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

On the other hand, the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, will not receive divine protection from misguidance. Instead, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on Judgement Day. Their attitude will therefore lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

It is essential for individuals to embrace and act upon Islamic teachings genuinely, even when those teachings may clash with personal desires. Just as a wise patient follows their doctor's advice for the sake of their health, even when it involves unsavory medicine and a strict diet, so too should one adhere to the principles of Islam. The wise patient's commitment leads to improved mental and physical well-being; similarly, those who embrace Islamic teachings will experience profound benefits in their mental and physical states. This is because Allah, the Exalted, possesses the ultimate wisdom to help individuals achieve peace in both mind and body, as well as to position everything and everyone correctly within their lives. While society has made significant strides in understanding human nature through research, its knowledge falls short in addressing every challenge one might encounter. Human insights cannot shield one from all kinds of stress or help them to correctly arrange everything and everyone within their lives, due to inherent limitations and biases. Allah, the Exalted, alone holds the comprehensive knowledge necessary for this, which He has revealed to humanity through the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him. The contrast between those who utilize the blessings they have been granted correctly according to Islamic teachings and those who do not is obvious for those who observe others with an open and unbiased mind. Many patients trust their doctors without fully grasping the science behind their treatments; in contrast, Allah, the Exalted, encourages reflection on the teachings of Islam so that one can genuinely recognize their positive influence. Instead of demanding blind faith, He invites individuals to appreciate the truthfulness of these teachings through clear evidence. However, this journey requires an open mind and an impartial perspective when exploring the principles of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 45:

“And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.”

Allah, the Exalted, then warns the muslims not to follow in the footsteps of the people of the book who intentionally exchanged their belief for disbelief. They behaved in this manner as they wanted to misuse the blessings they had been granted and only cared about obtaining worldly things, such as leadership and wealth. Chapter 4 An Nisa, verse 46:

“Among the Jews are those who…”

The first thing to note is that this verse makes it clear that not all the people of the book behaved in this manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism. Chapter 4 An Nisa, verse 46:

“Among the Jews are those who distort words from their [proper] usages…”

This involves intentionally misinterpreting divine teachings for the sake of worldly gain, such as leadership and wealth. Chapter 4 An Nisa, verse 46:

“Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey"…”

Hearing and disobeying represents verbally accepting faith but failing to actualize it through one’s actions. This also includes knowing the difference between obeying Allah, the Exalted, and disobeying Him, yet intentionally choosing to disobey Him by misusing the blessings one has been granted. Chapter 4 An Nisa, verse 46:

“…those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues…”

Some scholars from the people of the book would intentionally distort words in order to openly criticize the Holy Prophet Muhammad, peace and blessings be upon him, while claiming their words were innocent. In addition, their behaviour misrepresented the divine teachings they were granted and as a result they discouraged many people from obeying Allah, the Exalted, as they portrayed a religion that was unfair and unjust. Chapter 4 An Nisa, verse 46:

“…those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion…”

Allah, the Exalted, then warns the muslims not to follow in their footsteps and instead adopt the correct attitude so that they achieve peace of mind in both worlds. Chapter 4 An Nisa, verse 46:

“…And if they had said [instead], "We hear and obey"…”

This makes it clear that a verbal declaration of faith does not have value until it is supported by physical acts of obedience. This obedience

involves using the blessings one has been granted correctly as outlined in Islamic teachings. In addition, this verse indicates the importance of hearing divine knowledge correctly so that it leads to physical acts of obedience. Hearing correctly involves concentrating when learning Islamic knowledge so that the information is heard and understood. They must reflect over the knowledge and appreciate how it is connected to their past actions. They must reflect on how to actualize the knowledge which was discussed in the future and sincerely implement it into their lives. Chapter 4 An Nisa, verse 46:

“…And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable…”

The one who does not take these steps has not heard divine teachings correctly and will therefore not implement them in their lives. Failing to correctly listen to Islamic knowledge is a major reason why muslims who have access to Islamic knowledge, such as lectures, do not change their behaviour or actions at all, as they wrongfully believe merely listening to Islamic knowledge is good enough to please Allah, the Exalted, even if they do not have the intention to implement the teachings into their lives.

Allah, the Exalted, warns people that intentionally misinterpreting divine teachings for the sake of worldly gain and failing to actualize one’s verbal declaration of faith with actions can lead to disbelief. Chapter 4 An Nisa, verse 46:

“…But Allah has cursed them for their disbelief…”

This is because the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, poisons their faith and as a result it can die. Chapter 4 An Nisa, verse 46:

“…But Allah has cursed them for their disbelief, so they believe not, except a little.”

It is important to recognize that faith is similar to a plant that needs care and attention to thrive. Just as a plant without nourishment, such as sunlight, will wither and die, a person's faith can diminish and die if it is not actively supported by acts of obedience. This is the greatest loss. Chapter 4 An Nisa, verse 46:

“…But Allah has cursed them for their disbelief, so they believe not, except for a few.”

The few could also be referring to the handful of people from the scholars from the people of the book who sincerely obeyed Allah, the Exalted, before the coming of Islam and after accepting it, such as Abdullah Bin Salaam, may Allah be pleased with him.

Allah, the Exalted, then warns the people of the book not to follow in the footsteps of their misguided scholars. Chapter 4 An Nisa, verse 47:

“O you who were given the Scripture, believe in what We have sent down…”

As discussed earlier, one must avoid being misguided by preachers by avoiding blindly imitating them. A person must avoid behaving like cattle and instead use the common sense and intellect they have been granted in order to study the clear proofs and evidences discussed within Islamic teachings so that they can appreciate the truthfulness of Islam for themself. Irrespective of the faith one follows, they should study their own religious teachings in order to determine whether it is the truth or not and avoid blindly imitating their scholars and preachers. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

As the scholars from the people of the book were experts in the divine scriptures, they were familiar with the Author of the Holy Quran, Allah, the Exalted, and therefore easily recognized its divine origins. In addition, as both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were discussed in their divine

scriptures they was no reason for them to reject Islam. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

And chapter 4 An Nisa, verse 47:

“O you who were given the Scripture, believe in what We have sent down confirming that which is with you…”

In addition, the Holy Quran confirmed the unedited and correct teachings of the previous divine scriptures and corrected the edited teachings. As the Holy Prophet Muhammad, peace and blessings be upon him, did not study the previous divine scriptures, something both the people of the book and the non-muslims of Mecca did not deny, he could not have known the edited or unedited teachings of the divine scriptures, which

was further proof of the Holy Quran's divine origins. Chapter 29 Al Ankabut, verse 48:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt."

Allah, the Exalted, warned the people of the book that if they persisted on rejecting and ignoring Islamic teachings, then they behaviour would seal their spiritual hearts and as a result, they would not be able to recognize nor act on right guidance. Chapter 4 An Nisa, verse 47:

"O you who were given the Scripture, believe in what We have sent down confirming that which is with you, before We obliterate faces and turn them toward their backs…"

According to a Hadith recorded in Sunan Ibn Majah, number 4244, each time an individual commits a sin, a dark mark is inscribed on their spiritual heart. As the sins accumulate, this darkness envelops their spiritual heart, hindering their ability to recognize and adhere to true guidance in this life. Chapter 83 Al Mutaffifin, verse 14:

"No! Rather, the stain has covered their hearts of that which they were earning."

A group of the children of Israel breached the sanctity of the sabbath, Saturday, a day on which, amongst other things, they were not allowed to hunt for food. They began using deceitful means to avoid honoring the sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night they would collect the fish after the sabbath ended. Due to their evil scheming Allah, the Exalted, punished them by changing them into apes. Allah, the Exalted, warns against following in their footsteps as it only causes one to adopt a behaviour which is akin to animals whereby one only strives to fulfil their worldly desires by misusing the blessings they have been granted. As a result, these animalistic people will never obtain peace of mind in this world or in the next as they will not be able to recognize the importance of obeying Allah, the Exalted, and how it leads to peace of mind in both worlds. Chapter 7 Al A'raf, verse 163:

"And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient."

And chapter 4 An Nisa, verse 47:

"…or curse them as We cursed the sabbath-breakers…"

It is vital to understand that as Allah, the Exalted, controls all things, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, one must accept their inability to escape the consequences of their actions and therefore sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. But if they persist on His disobedience by misusing the blessings they have been granted, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Their behaviour will therefore lead them to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. These two outcomes are clear when one observes those who sincerely obey Allah, the Exalted, and those who do not. Chapter 4 An Nisa, verse 47:

“…And ever is the decree of Allah accomplished.”

Allah, the Exalted, then urged the scholars from the people of the book, despite their grave sins, and by extension all people, to sincerely repent as the door of forgiveness is open to all people, till their time of death. Chapter 4 An Nisa, verse 48:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…"

It is universally agreed upon by Islamic scholars that the sin which will not be forgiven by Allah, the Exalted, on the Day of Judgement is disbelief. It is forgiven in this world, when one sincerely repents and accepts Islam but if one dies in a state of disbelief, it will not be forgiven on the Day of Judgement. Whereas, all other sins which one has not sincerely repented from can be forgiven by Allah, the Exalted, on Judgement Day, if He so chooses. But it is important to note that Allah, the Exalted, easily forgives the one who violates His rights but He will not force people to forgive each other. As justice will be established on Judgement Day, the wrongdoer will be forced to hand over their good deeds to their victims and if necessary, the wrongdoer will take the sins of their victims. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Even though Allah, the Exalted, can forgive all sins, less than disbelief on Judgement Day, one must not adopt wishful thinking as this will only encourage them to persist on the disobedience of Allah, the Exalted. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam. Whereas, real hope involves striving in

the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it will not aid them in this world or in the next. Finally, the one who adopts wishful thinking may well find that they leave this world without their faith, as they persisted on the disobedience of Allah, the Exalted, by misusing the blessings He had granted them. Faith is much like a delicate plant that needs care and attention to thrive. Just as a plant requires nourishment, such as sunlight and water to flourish, faith demands nourishment through acts of obedience. When one neglects this nurturing, faith can wither away and die, leading to a profound loss. And if this occurs, this person will not be forgiven by Allah, the Exalted, on Judgement Day. Chapter 4 An Nisa, verse 48:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…"

This verse could also be referring to minor polytheism. Minor polytheism involves doing a good deed for any reason other than to please Allah, the Exalted. This has been warned in a Hadith found in Sunan Ibn Majah, number 3989. This person's insincerity will not be overlooked or forgiven and they therefore will not gain any reward in this world or in the next. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

One must therefore avoid the behaviour which leads to the loss of reward and to punishment in the hereafter, such as wishful thinking and minor polytheism, by sincerely repenting from such behaviour. Sincere repentance is about truly feeling remorse, seeking forgiveness from Allah, the Exalted, and from anyone one has wronged, as long as this does not lead to more issues. It is essential to genuinely commit to avoiding the same mistakes in the future and to rectify any rights which have been violated in respect to Allah, the Exalted, and others. Additionally, one must strive to obey Allah, the Exalted, faithfully by using the blessings He has bestowed upon them in accordance with Islamic principles.

Chapter 4 An Nisa, verse 48:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…”

Allah, the Exalted, will not forgive disbelief on Judgement Day as it would nullify the purpose of life in this world. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If all students taking an exam were granted a pass mark even though some of them failed, taking the exam would be pointless. The whole point of an exam is to differentiate between those who deserve to pass from those who deserve to fail. If Allah, the Exalted, allows disbelievers to enter Paradise with the believers, then it would make the two groups equal, which clearly contradicts justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Even though Allah, the Exalted, is All Merciful, none the less, His mercy does not contradict His justice and fairness as this would lead to negative behaviour, which He is free from. A worldly judge would be harshly criticized and removed from their position if they forgave every criminal without punishing them, then how can one expect this behaviour from Allah, the Exalted, the best of Judges?

In this world, one cannot achieve worldly success without struggle and effort, such as becoming a doctor. As gaining entry to Paradise is a much greater success than any worldly success, it therefore requires some amount of struggle. The minimum struggle for gaining entry into Paradise is belief, even if one has committed sins with their belief.

In addition, disbelief is a clear act of defiance against one's Creator and Sustainer and a clear rejection of their purpose of creation. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

The one who rejects their Creator, Allah, the Exalted, deserves to be rejected by Him on Judgement Day. The one who fails to fulfil the purpose of their creation, deserves to be discarded on Judgement Day, just like an invention which fails to fulfil its purpose of creation is labeled a failure and discarded.

A non-muslim is subjected to eternal punishment in Hell due to their transient existence on Earth being marred by their lack of belief in Allah, the Exalted, which stands in opposition to His eternal Oneness. Consequently, the repercussions of this disbelief are also perpetual in the afterlife.

Furthermore, a person should not be fooled into thinking that as the forgiveness of Allah, the Exalted, is unlimited, He should also forgive polytheism. But the truth is that total forgiveness of all sins will only apply to the one who believes in the Oneness of Allah, the Exalted. The person who does not believe in His Oneness by definition does not believe that the mercy and forgiveness of Allah, the Exalted, is unlimited as they have given the ability to forgive and grant mercy to someone other than Allah, the Exalted. One either believes in the Oneness of Allah, the Exalted, thereby believing His forgiveness is infinite and it

therefore can overcome all their sins. Or a person fails to believe in the Oneness of Allah, the Exalted, thereby failing to believe in the infinite forgiveness of Allah, the Exalted. If they do not believe His forgiveness is infinite then His forgiveness will not apply to them therefore, He will not forgive their polytheism unless they sincerely repent.

Finally, the one who chooses disbelief will also encourage others to do the same, as their choice will appear as freedom even though it is deception. This is because real freedom leads to peace of mind and the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, will not achieve peace of mind. Instead, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. But as this behaviour can be shown to the world as freedom, many people will follow it. As a result, one person who chooses disbelief in Allah, the Exalted, will influence many others into choosing disbelief also. This person therefore deserves their fate in the hereafter. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a

country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 4 An Nisa, verse 49:

“Have you not seen those…”

The beginning of this verse indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. The one who behaves in this manner will fail to make use of the lessons found within general history, their own personal history and the condition of people around them. Learning from these things is one of the most powerful ways a person can improve their behaviour and avoid history repeating itself so that they achieve peace of mind. For example, the one who observes the rich and famous misusing the blessings they have been granted and how, as a result they are plagued with stress, mental disorders, substance addiction and suicidal tendencies, even though they experience moments of fun and enjoy the luxuries of this world, will teach the observer not to follow in their footsteps by misusing the blessings they have been granted and they will be convinced that peace of mind does not lie in possessing many worldly things. Or when a person observes a sick person, it should encourage them to show gratitude for their own good health and to use it correctly before they lose it also. Therefore, Islam regularly encourages muslims to become observant people instead of people which are absorbed in their own affairs that they do not pay attention to anything else. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them?...”

As warned earlier, the one who adopts wishful thinking will persist on the disobedience of Allah, the Exalted. Wishful thinking was adopted by the

people of the book as they assumed they were the beloveds of Allah, the Exalted, and His special people. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

They claim that forgiveness and mercy is guaranteed to them irrespective of their deeds. Chapter 4 An Nisa, verse 49:

“Have you not seen those who claim themselves to be pure?...”

Sadly, many muslims have adopted the same wishful thinking. These ignorant people believe that as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him, they will be forgiven irrespective of their actions. An ignorant person who fails to learn and act on Islamic knowledge will assume that the tradition of Allah, the Exalted, will be changed for them, just like the people of the book assumed. Meaning, even though He has punished and will punish the former nations which persistently disobeyed Him, the ignorant person believes this tradition will be changed for them. But they fail to understand that the tradition of Allah, the Exalted, does not change for anyone or any nation. Chapter 35 Fatir, verse 43:

“…Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

As discussed earlier, when one adopts wishful thinking they are in serious danger of losing their faith. The people of the book who adopted wishful thinking assumed they were still believers even though they disbelieved and therefore boldly claimed they would enter Paradise, even if they were subjected to a little punishment first. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"”

Sadly, some muslims have adopted the same attitude whereby they assume they are guaranteed to leave this world with their faith and as a result consider themselves pure and saved. Chapter 4 An Nisa, verse 49:

“Have you not seen those who claim themselves to be pure?...”

But Allah, the Exalted, makes it clear that purity lies in supporting one’s verbal declaration of faith with actions. This involves sincerely obeying

Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. This behaviour will ensure that one's intention, speech and actions are pure and in turn it will lead them to peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 49:

"…Rather, Allah purifies whom He wills…"

Whether one chooses the path of purity or not, they will face the consequences of their choice in both worlds. Chapter 4 An Nisa, verse 49:

"…and injustice is not done to them, [even] as much as a thread [inside a date seed]."

As mentioned earlier, the one who adopts wishful thinking by assuming they have a special relationship with Allah, the Exalted, and are therefore guaranteed salvation, even if they persist on His disobedience, attribute injustice and unfairness to Allah, the Exalted. They claim Allah, the Exalted, will treat the evil doer from amongst them equally to a doer of good. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

This incorrect and highly disrespectful belief about Allah, the Exalted, is enough to destroy a person. Chapter 4 An Nisa, verse 50:

“Look how they invent about Allah untruth, and sufficient is that as a manifest sin.”

One must therefore avoid adopting an incorrect belief regarding Allah, the Exalted, by learning about His divine attributes and names which have been discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one believes in Allah, the Exalted, in the correct way. This will ensure they sincerely obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Whereas, the one who remains ignorant of the divine attributes and names of Allah, the Exalted, will adopt an incorrect belief in Him which only leads to His disobedience, such as wishful thinking. For example, the one who correctly understands that Allah, the Exalted, is All Forgiving, will strive to sincerely obey Him and hope He will forgive their sins. But the one who incorrectly believes in the forgiveness of Allah, the Exalted, will persist on His disobedience while assuming He will forgive them.

Allah, the Exalted, then criticizes people who adopt religious and customary innovations while ignoring the divine teachings He has granted them. Chapter 4 An Nisa, verse 51:

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship…”

Specifically, some scholars from the people of the book adopted strange customs and beliefs which contradicted their divine teachings for the sake of worldly gain, such as leadership and wealth. Sadly, many muslims behave in the same manner as they are drowned in religious and cultural innovations and prioritize them over Islamic teachings. This attitude must be avoided. One must strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can

control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Generally speaking, the one who persists on religious innovations will reach a point whereby they assume they are rightly guided and as a result they openly criticize the muslims who strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 51:

“…and say about the disbelievers, "These are better guided than the believers as to the way?””

In the third year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, a Jewish scholar and an aggressive enemy of Islam, Ka’b Bin Ashraf, visited Mecca in order to incite them further against Islam. A non-Muslim leader of Mecca asked him who was more rightly guided and favored by Allah, the Exalted, the idol worshippers of Mecca or the Holy Prophet Muhammad, peace and blessings be upon him, and Islam. Ka’b replied that the idol worshippers of Mecca were more rightly guided. This was a foolish answer as being a Jewish scholar he very well knew that idol worshipping was far from right guidance. On this occasion Allah, the Exalted, revealed chapter 4 An Nisa, verse 51:

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way?””

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 7.

This event warns against compromising on one's faith for the sake of worldly gain. The worldly things one obtains through this behaviour, such as wealth, will become a source of stress, trouble and misery for them, even if this is not obvious to them. As a result, they will never obtain peace of mind, even if they experience moments of entertainment and obtain worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, the one who intentionally misuses Islamic knowledge has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Furthermore, the following verses connect this attitude to disbelief. Chapter 3 Alee Imran, verse 19:

“…And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah…”

This is because when one intentionally misinterprets divine teachings, they will misuse the blessings they have been granted. This behaviour will poison their faith and may even kill it without them realizing it. It is important to understand that faith is like a plant which must be protected from sins in order to survive. Just like a plant which is not protected from harmful things will die, so may well the faith of a person die if they do not avoid persisting on sins. Therefore, it is vital for muslims to avoid intentionally misinterpreting divine teachings in order to satisfy their worldly desires as they may well leave this world without their faith. This is the greatest loss, as this person will experience stress, difficulties and trouble in this world and in the next. Chapter 4 An Nisa, verse 52:

“Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.”

Allah, the Exalted, then criticizes those who intentionally misinterpret divine knowledge for the sake of worldly gain by questioning whether they are immune to punishment as they have some control over the universe and therefore can behave as they wish. Chapter 4 An Nisa, verse 53:

“Or have they a share of dominion?...”

Allah, the Exalted, then highlights their greedy nature. Allah, the Exalted, knows if they were granted any control of His treasuries, they would not grant anything to people out of fear of losing it. Chapter 4 An Nisa, verse 53:

"…Then [if that were so], they would not give the people [even as much as] the speck on a date seed."

Generally speaking, greed can lead a person to overlook their responsibility to give the required obligatory charity, ultimately bringing about destruction in this life and the next. A significant Hadith from Sahih Bukhari, number 1403, illustrates this consequence by warning that those who neglect their donating their obligatory charity will encounter a large, venomous snake on the Day of Judgment, which will bite them repeatedly as punishment for their negligence. Chapter 3 Alee Imran, verse 180:

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…"

If a person's greed prevents them from giving charity, it may not be unlawful, but it is certainly not something to be proud of. It contradicts

the characteristics of a true believer. In essence, a stingy individual separates themselves from Allah, the Exalted, from Paradise, and from others, while drawing closer to Hell. This caution is echoed in a Hadith found in Jami At Tirmidhi, number 1961.

Greed can drive a person to utilize the blessings they have been granted—such as time and wealth—purely for personal gain. They often overlook that genuine peace and success in both this life and the hereafter come from using what has been bestowed upon them in a manner that pleases Allah, the Exalted, who is the true Owner and Giver of all blessings.

A greedy person tends to be preoccupied with their own entitlements, easily neglecting the rights of Allah, the Exalted, and others. This attitude can lead to stress and trouble in this life and in the next, as they will never fully acknowledge the rights of Allah and fellow beings, while believing their own rights are also disregarded by others. Furthermore, a greedy individual may influence others to act greedily to mask their own behavior. Therefore, it is wise to steer clear of greedy individuals, as their mindset could easily lead one down the same path.

Allah, the Exalted, then criticizes the envy the people of the book adopted towards the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 54:

“Or do they envy people for what Allah has given them of His bounty?...”

The people of the book were jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated.

In respect to the non-muslims of Mecca, as they were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The noblemen from the non-muslims of Mecca could not live with accepting and following the Holy Prophet Muhammad, peace and blessings be upon him, who was a poor orphan, despite the fact he belonged to the noblest tribe. As they desired leadership, control and wealth, they became jealous when the Holy Prophet Muhammad, peace and blessings be upon him, announced Prophethood and was given

leadership and superiority over all of creation. Chapter 4 An Nisa, verse 54:

“Or do they envy people for what Allah has given them of His bounty?...”

Envy is a major sin which must be avoided at all costs. It is a major sin as the envier directly challenges the choice of Allah, the Exalted. They behave as if Allah, the Exalted, made a mistake by granting a particular blessing to someone else instead of them. The one who allows their envy to strive verbally and physically against the one they envy will only destroy their own good deeds. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy is when one wishes to obtain a similar blessing to someone else without the latter losing what they have been granted. Even though this type is lawful, yet it is only praiseworthy in religious matters and blameworthy in worldly matters. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised two cases of lawful and praiseworthy envy in a Hadith found in Sahih Muslim, number 1896. One can envy the person who uses their knowledge correctly and teaches others it. The other person one can envy is the one who obtains lawful wealth and spends it in ways pleasing to Allah, the Exalted.

One must avoid envy by understanding that it is a major sin which challenges the distribution choice of Allah, the Exalted. They must understand that Allah, the Exalted, grants each person what is best for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, instead of envying others they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, envying others will only cause one to forget obeying Allah, the Exalted, which in turn leads to trouble in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The muslim who is envied must remain patient against the verbal and physical actions of their envier and only defend themselves within the bounds of Islam. Patience involves avoiding complaining through one's speech and actions and maintaining one's sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is how one seeks refuge with Allah, the Exalted, from their envier. Chapter 113 Al Falaq, verses 1 and 5:

"Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of their envier, even if this is not obvious to them, as Allah, the Exalted, acts according to His infinite knowledge and wisdom and not according to the very limited thinking of people.

Allah, the Exalted, then criticised the people of the book for adopting envy towards the Holy Prophet Muhammad, peace and blessings be upon him, as it was uncalled for. Allah, the Exalted, already bestowed upon their ancestor, the Holy Prophet Ibrahim, peace be upon him, great blessings which they were the inheritors of. Chapter 4 An Nisa, verse 54:

“Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.”

Allah, the Exalted, granted the people of the book superiority over all other nations through the divine teachings and guidance He granted their righteous ancestors, which included countless Holy Prophets, peace be upon them. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, were the final and greatest blessings granted to mankind through the lineage of their ancestor, the Holy Prophet Ibrahim, peace be upon him. As a result, they should not have envied the Holy Prophet Muhammad, peace and blessings be upon him, and instead observed Islam as a source of honour for them and the rest of mankind. Chapter 4 An Nisa, verse 54:

“…*we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.”*

Allah, the Exalted, reminded the Arabs and the people of the Book in Medina that despite their pride in being descendants of the Holy Prophet Ibrahim, peace be upon him, true blessings and mercy from Allah, the

Exalted, would only come to them through His genuine obedience. This obedience meant sincerely accepting and following the teachings of Islam, acknowledging the truth of the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. In addition, this verse serves as a poignant reminder to the non-Muslim Arabs and the people of the book that by choosing to reject the undeniable truth of Islam, they forfeited their claim to the legacy of their ancestor, the Holy Prophet Ibrahim, peace be upon him. Instead, this legacy would be entrusted to those who truly embodied his teachings, namely the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. Should the non-Muslim Arabs and the People of the Book persist in their disobedience, they would miss out on the blessings derived from the legacy of Holy Prophet Ibrahim, peace be upon him, both in this life and in the hereafter. Chapter 4 An Nisa, verse 54:

"…*we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.*"

Generally speaking, the book could be referring to the law, which is the code of conduct people must live by so that they correctly use the blessings they have been granted. This will ensure they achieve peace of mind and fulfil the rights of Allah, the Exalted, and people. This law will therefore ensure the spread of peace and justice within society. Wisdom is needed as it teaches people how to correctly apply their knowledge, such as the law, so that it benefits them and other people in both worlds. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people can find loopholes within the law in order to wrong others. Wisdom without the law will cause people to adopt a code of conduct which is according to their definition of what is correct and upright. As discussed earlier, all man-made codes of conduct will never

lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases, whether intentional or unintentional. Therefore, wisdom without the law will also prevent one from achieving peace of mind and it will prevent the spread of peace and justice within society, as people will fail to fulfil the rights of other people.

Allah, the Exalted, then warns people, past and present, that there are only two paths in this world. The path of accepting and acting on divine teachings, which will ensure they correctly use the blessings they have granted. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And the second path is rejecting and ignoring divine teachings and as a result, misusing the blessings one has been granted. This only leads to an unbalanced mental and physical state, it causes one to misplace everything and everyone within their life and prevents them from adequately preparing for their accountability on the Day of Judgement. This path therefore leads to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verse 55:

“And some among them believed in it, and some among them were averse to it…”

Whichever path one chooses, the path of peace of mind or the path of stress, they will be held accountable for every intention, speech and action in both worlds. Chapter 4 An Nisa, verse 55:

“…And sufficient is Hell as a blaze.”

One must therefore avoid choosing the path of stress, by misusing the blessings they have been granted, as the stress, trouble and difficulties they face in this world is only a fraction of the punishment they will encounter in the hereafter. In addition, as discussed earlier, the muslim who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted is also in serious danger of losing their faith before they leave this world. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience to thrive and endure. Just as a plant deprived of sunlight and care will wither and die, so too can a person’s faith fade and die if it is not supported by acts of obedience. This leads to the greatest loss. Chapter 4 An Nisa, verse 56:

“Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment…”

As Allah, the Exalted, has power over all things, this end is unavoidable. And as Allah, the Exalted, knows all things, He knows who deserves this end and who does not. Chapter 4 An Nisa, verse 56:

“…Indeed, Allah is ever Exalted in Might and Wise.”

Whereas, those who actualize their verbal declaration of faith in Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will be granted peace of mind in this world and it will multiplied for them to unimaginable levels in the hereafter. Chapter 4 An Nisa, verse 57:

“But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever…”

As adhering to the obedience of Allah, the Exalted, will contradict the desires of others, a muslim will find they lose companions in this world as a result of their obedience to Allah, the Exalted. But they should remain firm on the obedience of Allah, the Exalted, as it leads to peace of mind in both worlds and they will be compensated for the loss of people in this world for better and purer people in the hereafter. Chapter 4 An Nisa, verse 57:

“…For them therein are purified people of similar nature, and We will admit them to deepening shade.”

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